

CHRISTIAN TELESCOPE

AND UNIVERSALIST MISCELLANY.

VOL. 4

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE." *Jesus Christ.*

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Miscellaneous.

FROM THE NEW MONTHLY MAGAZINE FOR June, 1829

Sermon by the right Hon. Richard Brinsley Sheridan, never before published.

Sheridan is well known to have been a lover of what are called "practical jokes," and among the number ascribed to him, the following as related by Mr Moore ("Life of Sheridan," vol. ii. p. 85, 86.) is not the least amusing. "The Rev. Mr. O'B—(afterwards Bishop of —) having arrived to dinner at Mr. Sheridan's country house, near Osterle, where as usual a gay party was collected (consisting of General Burgoyne, Miss Crewe, Tickell, &c.) it was proposed that on the next day (Sunday) the Rev gentleman should, on gaining the consent of the resident clergymen, give a specimen of his talents as a preacher in the village church. On his objecting that he was not provided with a sermon, his host offered to write one for him, if he would consent to preach it; and, the offer being accepted, Sheridan left the company early, and did not return for the remainder of the evening. The following morning, Mr. O'B— found the manuscript by his bedside, tied together neatly (as he described it) with a ribbon—the subject of the discourse being the "Abuse of Riches." Having read it over, and corrected some theological errors, such as 'it is easier for a camel, as Moses says, &c. he deliv-

ered the sermon in his most impressive style, much to the delight of his own party, and to the satisfaction, as he unsuspectingly flattered himself, of all the rest of the congregation, among whom was Mr. Sheridan's wealthy neighbor, Mr. C—

"Some months afterwards, however, Mr. O'B— perceived that the family of Mr. C— with whom he had previously been intimate, treated him with marked coldness; and on his expressing some innocent wonder at the circumstance, was at length informed, to his dismay, by General Burgoyne, that the sermon which Sheridan had written, was, throughout a personal attack upon Mr. C— who had at that time rendered himself very unpopular in the neighborhood by some harsh conduct to the poor, and to whom every one in the church, except the unconscious preacher, applied almost every sentence of the sermon."

We are enabled, through the kindness of an eminent collector of autographs, to lay before our readers the curious sermon here alluded to, which has never before appeared in print.

TEXT.

"For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord: I will set him in safety from him that puffeth at him."—Ps. xii. 5.

Among the various calamities to which human nature is subject, there is no misfortune of oppression which appears so strongly to recommend the sufferer in the sight of our all-merciful Creator as a state of *helpless poverty*. The poor man is every where mentioned in the Scripture as so peculiarly entitled to divine protection and commiseration, that arguments might almost be drawn against those efforts of industry which tend to raise a man from the state which appears to be "the lot most favored in the eye of God." But it is to be remembered that the poverty and humbleness of station which are here so favorably spoken of, must proceed from guiltless disaster, or disappointed industry, and not be the merited effects of indolence or of prodigality. "The poor committeth himself unto God," saith David, but his trust in the Lord must be founded on a consciousness that no honest endeavor has been omitted on his part to avoid the state of helplessness to which he is reduced, and then he may be assured his lamentation will be heard—and, in the words of our text, "For the sighing of the needy the Lord will arise."

This confidence is warranted from the ex-

*We believe that the clergyman who preserves so strict an incognito in Mr. Moore's pages, was the Rev. Mr. O'Beime, afterwards Bishop of Meath.

treme indignation which is every where expressed in the Psalms against the *pride* and *oppression* of the *rich*. Indeed there seems to be no vice or inferiority of the human heart more abominable to God, than the insolent and persecuting spirit which ever accompanies the *pride of wealth*. Pride, of whatever sort, or however supported, is strongly rebuked by Scripture. But that pride which is founded solely on a superiority of earthly treasure, is the most offensive to God and reason—to God, whose impartial bounty gave the goods of this world in common to all mankind—to reason, which teaches that such possessions themselves form no part, quality, or attribute, of the creature whom we are to respect for possessing them.

It is not difficult to trace the cause why this sort of pride is considered in so odious a light. There is no vanity or self-sufficiency besides, but what originates in a better principle, and may be productive of some better consequence. The pride of birth is in itself empty and ridiculous, but where it is encouraged, it is frequently associated with ideas of hereditary virtue, and a fear of disgracing those from whom our title to pre-eminence is derived. There is nothing in the nature of this vanity to debase or deprave the mind, though it be a prejudice of a weak and illiberal nature.

The pride of power is of a sterner and more insolent temper; but this, when founded in fair authority, must be granted to the infirmity of human nature; and, by a judicious allowance, may be employed to gain respect and obedience from the vulgar to the weakness of human institutions.

The pride of cultivated talent, or great acquired knowledge, is of a very different nature. Concealed with propriety, or decently subdued, it may serve only to give spirit to science and independence to genius; or, though it should degenerate into a disgusting and arrogant self-sufficiency, yet no base or cruel effects are to be apprehended from it; for the pursuits of learning and genius do in themselves meliorate and liberalize the heart, implanting in their progress qualities to compensate every vanity which their success can impart.

But the pride of wealth can in no case, nor under any circumstances whatever, admit of the smallest justification, or lead to any possible good. He who takes pride in his riches will covet to preserve them, and "the covetous (we are told by the Psalmist) are those whom the Lord abhorreth." If his riches come to him by inheritance, he hath not even the pretence of skill or industry to ground his

A. H. H. H.

pride on, but makes it part of his pride that he is born above the need of either of those qualities. And, if from a mean estate he becomes preposterously possessed of such disproportionate wealth, it is more than probable that the illiberal drudgery through which he has amassed it, has driven every just and worthy feeling from his mind; and of this his oppression and in-olence to the poor and humble of spirit will be a sufficient confirmation. "But the needy shall not always be forgotten, the expectation of the poor shall not perish forever." Hence it is that our Saviour announces that seemingly partial and hyperbolic judgement against the wealthy:—"That it is easier for a camel to pass through the eye of a needle, than for the rich man to enter the kingdom of heaven;" not that riches are in themselves crimes, but that the means by which they are for the most part acquired pollute and corrupt the heart, so that the possessor "through the pride of his countenance will not seek after God."

It is to be considered besides, that the actions of the rich man are scanned and judged by a different line from those of the poor man whose occupation is toil, and whose chiefest virtue must be resignation and abstinence from evil. But the situation of the rich man is critical in proportion to the power he has of doing good; it is not sufficient in him that he abstains from evil; every day, every hour of his existence has some duty of benevolence annexed to it, the omission of which is a reproach and crime in the eyes of the Lord, who has entrusted him with the means of procuring blessings on his providence.

For those considerations I would say to such of you who hear me, and whose hard lot is poverty and oppression, from the pride of the more fortunate, that to the *haughtiness of the high born* your humbleness need make no reply; the day shall come when the lowly shall be exalted.—To the *insult of the powerful*, prudence will dictate to you to submit—perhaps the power you shrink from to-day, may at another time be your protection. Or, should the *learned and knowing* man rebuke you, though his vanity be his reproach, yet take shame that you have not better cultivated your own mind, and respect in him the improvement of the noblest part of your nature. But when the "rich man persecutes the poor," when he says to you in his pride, "bow down to me, for thou art poor and I abound," boldly deny his claim—say to him, "are we not equal?" Or, if he would be thy superior, let him praise the God who gave him the most blessed means—let him relieve thee;—but if his churlish heart refuses, he abuses thee, and Heaven that views his mean presumption, while thou mayst say with David, "Though I am poor and needy, yet the Lord careth for me!"

Before I conclude I must repeat, that as man is ordained to labor, no degrees of misery and penury if brought on by the sluggish or wasteful habit of the sufferer, will entitle

him to this benign regard and commiseration of the Almighty. Poverty in that case becomes the punishment of evil, and, though God's mercy delights to comfort the afflicted, it is not consistent with his justice to cherish the disobedient. But, whosoever with the manly and persevering industry hath struggled with calamity, combating to delay the hour of helpless adversity, though not dismayed at its approach, let him at the least, in confident resignation, commit himself to God's protection, and the Lord will "set him in safety from him that puffeth at him, and for the oppression of the poor, for the sighing of the needy," will he arise.

A SERMON,

Delivered at the Recognition of the First Universalist Church in Watertown, July 23, 1826.

BY REV. T. WHITTEMORE.

"This do in remembrance of me."

Luke xxii. 19.

[Concluded from page 386.]

Another hindrance to many in approaching the Table of the Lord, is the confessions they are required to make, of faith in the creeds of the churches. These creeds are various as to length and signification. One church has its xxxix articles. Christians ought to know, that creeds are things of human invention, and not of divine authority. What profession of faith did the Ethiopian make, when Phillip so readily admitted him into the church. Its length and breadth, its sum and substance were, "I believe that Jesus Christ is the son of God." The professions of faith which christians are generally required to make, are not necessary. We are under no obligation, to make such professions; nay, we are under a directly contrary obligation, for, in doing it, we depart from the simplicity there is in Christ Jesus. Every one sees the propriety that the communicant confess, that Jesus is the sent of God. In the Supper, we celebrate the death of Christ as our master, our saviour, our leader; which, unaccompanied by faith in him as such, would be an unmeaning service, if not one of hypocrisy and mockery.

But the hearer may feel disposed to inquire, if there be such simplicity in this subject; if there be so little danger of doing wrong here, when we strive to do right, what do the sacred writers signify by *eating and drinking unworthily*? The apostle declares, "he that eateth and drinketh unworthily, eateth and drinketh damnation to himself." This passage of Scripture may be best illustrated by a reference to its context.

The unworthy eating and drinking of which Paul spake, consisted in making the occasion of the Sapper an occasion of mirth, revelry and merriment. The Corinthians had embraced it to satisfy their hunger and thirst.—"One," saith Paul, "is hungry, and another is drunken." And he inquires of them, "have ye not houses to eat and to drink in?" After explaining to them the true design of

the institution, he says, in allusion to the conduct he had just condemned, "he that eateth and drinketh unworthily, eateth and drinketh damnation to himself;" or, as the passage may be more correctly rendered, *condemnation* to himself. Paul then—"For this cause," (i. e. for eating and drinking unworthily,) "many are *weak and sickly* among you, and many *sleep*." Now these are as well the natural consequences, as the condemnation, attendant on such a manner of celebrating the Lord's Supper. Well might the apostle conclude his remarks on this subject with the following recommendation: "And if any man hunger, let him eat at home, that ye come not together unto condemnation." Here then, it is plainly seen what it was to eat and drink unworthily; and christians, of this age, may surely dismiss the fear that they are guilty of the conduct which duty compelled the apostle to lay to the charge of his brethren.

Some may think, that, before I close, I should give consideration to the question, whether all who have a desire to approach the Table may be admitted to that service. The hope that a few suggestions, by way of interrogation, may throw a little light on this subject, induces me to ask a brief continuance of your patience. When we celebrate this ordinance, what is it that we thereby signify? What may we be said to do in the ordinance? Ans. "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death." To whom is it proper to do it? Again. Why do we celebrate the Lord's Supper? What object have we in view? "This do in remembrance of me." Who may remember Christ? Who are in need of an ordinance to assist them in keeping him in remembrance? If I do not mistake, it was for sinners, those apt to be forgetful and ungrateful, that this was designed. *All who have a sincere desire to shew the Lord's death, and to keep him in remembrance, have a perfect and unalienable right so to do.* We may, indeed, shut the narrow doors of our little churches against such; we may say, they shall not *commune with us*; but we cannot exclude them from the universal church of Christ; we cannot take away from them the privilege of shewing forth his death.

But if you thus open the doors of the church, says another anxious inquirer, will not the wicked come in, and avail themselves of the ordinance? I inquire, if they do, what will follow? Shall we say, we cannot sit with them? Shall the servant be above his Lord,

"The learned Bishop Pearce says, on this passage, "For he that eateth and drinketh unworthily, does by his eating and drinking bring upon himself temporal evils and punishments, because he does not put a difference between the Lord's body represented by the bread, and between other common food, and shews no more regard to the one than to the other; and by reason of this unworthily receiving, many are weak and infirm among you, being visited by sickness, and several are dead." The Greek word rendered *damnation* is *krima*. Of this the Bishop says, it "signifies here temporal punishment, viz. weakness, sickness and death, as it is plain from verse 30." See also Whithy on this text.

and the disciple above his master? Did not Jesus eat and drink with publicans and sinners? But ah! why do we make these inquiries? Are we not ourselves sinners?—These queries concerning the wicked do not arise from that disposition which led one, of old, to say, "God be merciful to me a sinner." Were we not blind to the state of our own hearts, we should see that self interest urges us to plead in behalf of sinners, that they may have the privilege of celebrating the death of him who loved them, and gave himself for them.

Should there be any in a church who are separate from sin, the society of sinners, as it did not injure their Master and guide, will not injure them. No: but it will give them an opportunity, which otherwise they might never obtain, of doing good to these wanderers from the way of wisdom. And O! shall we not avail ourselves of every means, by which to benefit them, for whom to die was not too much for the Lord Jesus to suffer? But, my friends, here is where we shall fail. These people will not possess that interest in the subject that will draw them to the table. Could that interest exist, it would be one evidence of a softened heart. We have greater cause to fear that the wicked will not possess this desire at all, than that they will feel it too ardently. And should we endeavour to invite, rather than to resist; encourage, rather than depress; remove obstructions, rather than throw them in their way, we should follow him who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Brethren,—the Table is spread before you. "Let a man examine himself, and so let him eat of that bread, and drink of that cup."—Herein, "we do shew the Lord's death." Remember him in his life, and his death; in his miracles of love and mercy, in his doctrines of grace and truth. And may you be, in reality, his faithful disciples forever.—AMEN.

TRUE WORSHIP.

The following excellent remarks on the real character of christian worship, we copy from a volume of Sermons delivered by Rev. JAMES BOWERS, formerly Rector of "Christ's Church" in this town. They are in our opinion, worth their weight in gold. We pray that if the reader subscribes to the truth of the extract, he will practise it. *Ch. Int.*

Does not the title of parent express the most tender friendship and careful protection? Is not every good father his family's warmest friend and their generous benefactor, unceasingly intent on their good estate; purposing their happiness in all his commands and all his prohibitions? What then does the *same title*, when applied to the Deity, express but the tender, ever active, enlightened, efficient regards of an infinite almighty Sustainer? It describes the great Author and Guardian of all created beings, expanding the wings of His benevolence wide as the arch in heaven, over

his numerous intelligent offspring. It represents benevolence streaming in beautiful and generous beams, from the infinite Source of existence and felicity, to every part of the embraced circle. This is the just, the grand and sublime conception of God as our FATHER.

If now the author of our religion has all along connected with the description and incalculable of our devotional duties this most august, this all attractive image and sentiment; it undeniably follows, that the tendency of any article or instance of worship to promote or to counteract human happiness and good, is of its truth or falsehood, an unerring test. God loves His offspring of the human kind, and He has therefore established a religion to render them happy. Virtue is, of individual and of general happiness, the source or constituent. The great Father of men, secure in the fullness of His own beatitude, all intent on the happiness of the creatures He has made, proposes utility in every injunction. He never enjoins any useless observance. Virtue therefore, in its cultivation and practice, constitutes the most vital and substantial, the most perfectly pure and spiritual worship. So far as they minister to this, ceremonial observances are useful, are important. Futile and delusory are all those of an opposite tendency; nor can they be acceptable to a benevolent Deity, though accompanied with the most ardent, enthusiastic emotion.

If we have present comfort and peace in pious endeavors, it is, that virtue implies, requires and rewards them. Ritual forms, which all nations have adopted, are instrumental to virtue through the medium of devotion. They tend immediately to the excitement of devotional sentiments; and these sentiments excite to the duties of life. Ultimately, they tend, by the periodical introduction of these sentiments, to make them settle and rest in the breast, as a steady, vital, abiding principle of moral goodness. This, in few words, is the moral process purposed and promoted by the instrumentality of outward worship: and thus it proves itself legitimate and true, in the excitement, advancement and confirmation of virtue.

You may have other views of religion and of duty. You may choose to repose on revolving periods and occasions of penitential emotion—of gratitude, admiration and love. But forget not, that faith is made perfect by works; that personal and public good are promoted by actual amendment, not by penitential sorrow alone; in short, that moral safety is affected, not merely by arresting the foot in a wrong path, but by an undeviating progress in the right. Remember also that the love of God, which constitutes the genuine principle and spirit of religion, is not a vapid, visionary, inefficient sensation—is not a selfish, narrow, exclusive affection. It is a generous principle. It is the affection of the understanding for infinite benevolence. It is the love of a Being, who is universally merciful, benignant, faithful and just. It is finally the love of that

Justice, that mercy, that veracity and rectitude, whose fullness and perfection personified, constitute the moral notion of God. The love of our God then identifies with the love of virtue. But the supreme love of an object implies the pursuit of that object. The sincere lover of God therefore, is he, and he only, whose ruling aim it is, to acquire His moral attributes—to be transformed into the divine image.—This statement has all the force of analogy. Do we intend, by a lover of pleasure, a lover of wealth, of power, or of knowledge; do we intend, a lazy declaimer on the advantages of opulence, power, science and pleasurable gratifications? No. We mean an active, industrious, persevering candidate for these advantages. By the same rule, we do not understand, by a lover of God, a person who extols the divine goodness, without wishing to possess it, who at revolving periods, with adapted circumstance of place and ceremony, formally professes to love and reverence the Deity, while he neglects to copy the imitable attributes, which constitute Him an object of love. But, by a lover of God, the rational worshippers will understand, a sincere imitator of the character he loves; a benevolent, generous, merciful, temperate and just man; a man, who exercises the equity, he worships who practices the benevolence, he praises—who cherishes the compassion, he invokes—speaks the truth, he adores—and who labors to conform himself to that spotless perfection and holiness, before which, he throws himself prostrate,

A WISE CONCLUSION.

"The subscribers having had opportunity for free conversation on certain subjects pertaining to Revivals of Religion, concerning which we have differed, are of opinion that the general interests of Religion would not be promoted by any further publications on those subjects, or personal discussions; and we do hereby engage to cease from all publications, correspondences, conversations and conduct, designed or calculated to keep those subjects before to the public mind; and that, so far as our influence may avail, we will exert it to induce our friends on either side to do the same, (Signed)

Lyman Beecher, Ebenezer Cheever,
Derick C. Lausing, John Frost,
S. C. Aikin, Nathan S. S. Beeman,
A. D. Eddy, Noah Coe,
C. G. Finney, E. W. Gilbert,
Sylvester Holmes, Joel Parker,
"Philadelphia, May 27, 1828."

Attorneys and Physicians.—As two of these gentlemen were sitting together in a public house, the doctor began to reproach the attorney with the number of strange words with which the law indulges in, viz: "habeas corpus," "fieri facias," &c. and among others asked what was meant by the words "docking an entail." "Why doctor," replied the attorney, "it is doing what you will not do with your patients—is suffering a recovery."

MY WIFE'S INFLUENCE.

Mr. Editor—For a number of years I have been what is called a *moderate drinker*. My wife never would say a word of wrath to me when I *reeled* home; but she would look a great deal of piety.

Last summer she mentioned that Capt. A—had quit drinking entirely, because it was undermining his constitution, and the physicians told him he would be “burnt up” in two years more. This affected me; for although I did not apprehend any great danger from my *moderate draughts*, yet I thought if I were compelled to abstain from so delicious a beverage to lengthen my days, it would be insupportable, worse than the “tooth ache.”

The first Monday in November she arose earlier than usual. When I awoke she was entering the room with a warm dish of coffee: “Husband,” said she, with as pleasant a smile as when she first won my heart, “the new coffee which you bought is excellent,” handing me the cup. I drank it off, and though I had been accustomed to give the dram the preference, yet it sat quite well on my stomach.

As I came into the other room, she was just seating herself at the breakfast table, and observed, “come, the mackerel, too, is prime.” Who could resist such a sweet smile as she gave me? I had not time to go to my bottle, but sat down and ate heartily. About 11, I returned from performing some business on the plantation, anticipating the pleasure [a beastly one,] of a good dram before dinner, when who should I find but Mrs. P. and Mrs. N. and the young ladies! After the usual compliments I rose to go to the closet, but thinks I to myself, it will not do for a *gentleman* to be *swigging* down liquor before ladies, and I knew there was no loaf sugar for today; so although my hand was on the latch, I passed into the piazza and took a drink of water. O! I was monstrous dry! inwardly I cursed the company, but soon returned confused and found the servant handing about lunch. I took a fine nothern apple, and soon, even before the girls had conned over their seeds to learn who was to have the first husband, news came that dinner was on the table, I stood, as you know it is polite to follow ladies, hoping to get a *swig*, while they were getting their seats: but as I was turning the key, in jumps Miss G., a flirt of a girl, “my handkerchief, my handkerchief,” I hung down my head (for rum had not destroyed all sense of shame in me) and I went to dinner.

During the afternoon, I was somewhat chagrined, and pouted a little; but when the girls began to play their pranks, and propose their conundrums for solution, I became quite merry and forgot my disappointment.

Tuesday morning we were “driving” before day. Many a time, while listening to the music of our hounds, my thoughts would go home to my darling closet, and how I would make amends for yesterday by a treble dose before dinner. We had a fruitless chase, and

I returned home about one o'clock P. M. hungry and tired. A fine duck was smoking on the table, the steam of which came right up into my nostrils, as I looked upon my jug; but so keen were the demands of hunger, that I was pulled involuntarily into my chair! I ate a hearty meal and felt cheerful. Is it possible, said I to myself, that food can satisfy one so completely! I had been under the impression for years, that when a body was fatigued, whiskey did much good, and like the power of magic, lulled weariness to rest! but I am now convinced that nourishing victuals is much better.

But I am wearying your patience, suffice it to say that my wife, during the whole week, had so contrived it, without my suspecting her stratagem, to obtrude something in my way, either a lunch or some sweet thing, just before my usual period of drinking, so that I lived six days a sober man! Then she disclosed to me her fearful apprehension of my growing habit; begged me to look at my emaciated countenance, and watch my palsied hand, telling me how she had managed for my good. We both shed tears of joy together, and I made a resolution never to drink another drop. Drinking is but a habit and may be cured, if we will but put it away from our houses and not touch it. I hope other moderate drinkers will be blessed with such a “helpmate” as is mine. If I had been told a year ago that I should so easily have given up a practice which I considered indispensable to my happiness, I should have laughed at him as an ignoramus: but now I am convinced. Let others try it. Yours, &c. A. N.

A voice from the margin of the Grave.

The venerable NATHANIEL EMMONS, D. D., of Franklin, Mass. with whose fame our readers are acquainted as having been the principal leader of the orthodox party in New-England, has openly and plainly declared against Drs. *Beecher*, *Griffin*, and the other orthodox clergy of that stamp, accusing them of “intrigue, duplicity and artful management,” and declaring it as his belief, that, “unless they are soon arrested in their course, an *ecclesiastical hierarchy* will be established in this country, as oppressive and dangerous in its effects as was ever exerted by the Pope of Rome.” The obtaining of *religious funds* by those orthodox people, he considers as the certain steps to the consummation of their ambitious and unholy designs. We hope that the public will now believe there is something in the statement that the active leaders of the orthodox party are determined on obtaining the civil rule in connection with their ecclesiastical authority. Many will believe Dr. EMMONS when they would not believe persons of another faith.

Ch. Int.

Extract of a letter from Berne.

Fanaticism is the growth of all ages and all places—of which our city has just furnished a very tragical example. A woman whose

son was named Isaac, and her husband Abraham, took it into her head that she was under the obligation to sacrifice her son for the expiation of her sins; and actually performed the sacrifice upon her toilet, which she converted into a kind of an alter and persuaded her husband that it was a good and laudable act. They have both been taken up and imprisoned—and excepting their fanaticism appear to be in their right senses.

(FROM THE UNIVERSALIST MAGAZINE.)

The following important questions and scriptural answers are taken from the writings of Miss LUCY BARNES, who resided in Poland, State of Maine, and departed this life in 1809, not only a remarkable theorist, for a female, in the doctrine of Universal Benevolence, but, if one may judge from her letters and meditations, richly anointed with its spirit. If the following extract should be thought to merit a place in the Magazine, it will gratify some friends to have it published. HARRINGTON.

Serious and important Questions, answered from the Holy Scriptures.

Q. What is the will of God with regard to mankind?

A. That all men should be saved, and come unto the knowledge of the truth. 1 Tim. ii. 4. And having made known unto us the mystery of his will according to his own pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven and which are on earth, even in him. Eph. i. 9, 10.

Q. Can the will of God be frustrated?

A. No: For there is no power but of God; the powers that be are ordained of God.—Rom. xiii. 1. All nations before him are as nothing; and they are counted to him less than nothing and vanity. Isa. xl. 17. He hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth with a measure, and weighed the mountains in scales, and the hills in a ballance. Isa. xl. 15. He therefore worketh all things after the counsel of his own will. Eph. i. 11. He doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him what doest thou. Dan. iv. 35.

Q. For what purpose did God send his only begotten Son into the world?

A. God sent his Son to be the Saviour of the world; 1 John iv. 14; to destroy the works of the devil; 1 John iii. 8; and to save that which was lost; Matt. xviii. 11; to finish transgression and make an end of sin;—Dan. ix. 27; and through death, that is the devil; Heb. ii. 14; and to give eternal life to as many as the Father had given him;—John xvii. 2.

Q. How many hath the Father given him?

A. The Father loveth the Son, and hath given all things into his hands; John iii. 35. He hath given him power over all flesh; John

xvii. 2. He hath said unto him, Thou art my Son; this day have I begotten thee; ask of me and I shall thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; Ps. ii. 8. He shall have dominion also from sea to sea; and from the rivers unto the end of the earth; Ps. lxx. 8; Yea, all kings shall fall down before him; all nations shall serve him; Ps. lxxii. 17.

Q. What is eternal life?

A. This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent; John xvi. 3.

Q. Will all mankind be blessed with the knowledge of God?

A. Yes: For they shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for all shall know him from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more; Heb. viii. 11, 12.

Q. But Christ saith, Ye will not come unto me that ye might have life; John v. 40;—and will they ever all come and receive eternal life in him?

A. Yes: For all that the Father hath given to me, shall come to me; and him that cometh to me I will in no wise cast out: for I came down from heaven, not to do mine own will, but the will of him that sent me, and this is the Father's will that hath sent me, that of all he hath given me I should lose nothing, but should raise it up again at the last; John vi. 37—39.

Q. Can any enjoy the kingdom of God except he be born again?

A. No: Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God; John iii. 3.

Q. What is the new birth?

A. Being born into the glorious liberty and spirit of the gospel; turned from darkness to light, and from the power of Satan unto God; Acts xvi. 16. Every one that loveth, is born of God; John iv. 7.

Q. Will all mankind be blessed with this new birth?

A. Yes: For in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people; and the veil that is spread over all nations; Isa. xxv. 6, 7. And all the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee; Ps. xxii. 27.

Q. But will not some remain in a state of misery to cry and groan to all eternity?

A. No: For the Lord God will away tears from off all faces; and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it; Isa. xxv. 8.

Q. And when will this be accomplished?

A. When the ransomed of the Lord shall return and come to Zion with songs and ev-

erlasting joy and gladness, and sorrow and sighing shall flee away; xxxv. 10.

Q. Who are the ransomed of the Lord?

A. All mankind: For there is one God, and one Mediator between and men, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time; 1 Tim. ii. 5, 6.

Q. But will not some be punished with endless or eternal death?

A. No: For the Lord will swallow up death in victory; Isa. xxv. 8; and the last enemy that shall be destroyed is death; Cor. xv. 26.

Q. When will death be swallowed up in victory?

A. When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, that is written, Death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory? 1 Cor. 15, 54 and 57.

Q. Will not some remain in a state of enmity against God, and opposition to his will and government, and blaspheme his holy name to all eternity?

A. No: For thus saith the Lord, I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall surely say, in the Lord have I righteousness and strength; Isa. xiv. 23, 24.—And thus saith St. John the Divine, Every creature which is in heaven, and on earth, and such as are in the sea, and all that are in them, heard I saying, blessing and honour and glory and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever; Rev. v. 13.

Q. Will all the promises ever be fulfilled?

A. Yes; For God is not a man, that he should lie, neither is he the son of man, that he should repent. Hath he said and shall he not do it? hath he spoken and shall he not make it good? Num. xxiii. 19.

Q. Will not the unbelief of some exclude them forever from the enjoyment of these promises?

A. No: For what if some do not believe? shall their unbelief make the faith of God without effect? God forbid; yea, let God be true, but every man a liar; Rom. iii. 3, 4;—For God hath concluded them all in unbelief, that he might have mercy upon all; Rom. xi. 32.

Q. The scriptures say, the wages of sin is death, and that death has passed upon all men for that all have sinned, Rom. vi. 23, and v. 12, and will not the greatest part of mankind remain in this state of sin and death to all eternity?

A. No: For thy seed, [which is Christ] shall all the families of the earth be blessed; Gen. xxviii. 14; Therefore as by the offence of one, judgement came upon all men unto condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life; Rom. v. 18; and as in

Adam all die, even so in Christ shall all be made alive; 1 Cor. xv. 22.

Q. The law saith, cursed is every one that continueth not in all things which are written in the book of the law to do them; Gal. iii. 10; and will not the severe curses of this law finally cut off and destroy the promises of God?

A. No: Is the law then against the promises of God? God forbid; for if there had been a law which could have given life, verily righteousness should have been by the law;—and this I say, that the covenant that was confirmed before, of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of no effect; Gal. iii. 21, 17.

Q. For what purpose was the law intended?

A. By the law is the knowledge of sin;—Rom. iii. 20; Nay I had not known sin but by the law; for I had not known lust, except the law had said thou shalt not covet; Rom. ii. 7.

Q. But did not God intend to prevent sin by this law?

A. No: For by the deeds of the law shall no flesh be justified; Rom. iii. 20; Moreover the law entered that the offence might abound; but where sin abounded grace did much more abound; Rom. v. 20; Now we know that whatsoever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God; Rom. iii. 19.

Q. Are there not some who are righteous in the sight of God?

A. No: For it is written there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God: they are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one: their throat is an open sepulchre, with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness, their feet are swift to shed blood:—destruction and misery are in their ways;—and the way of peace have they not known; there is no fear of God before their eyes;—Rom. iii. 10—18.

Q. But there are two characters spoken of in the scriptures, the righteous and the wicked; and did not Christ suffer and die for the righteous?

A. No: They that be whole need not a physician, but they that are sick: I came not to call the righteous, but sinners to repentance; Matt. ix. 12, 13. Thus while we were yet without strength, in due time Christ died for the ungodly, for scarcely for a righteous man will one die; Rom. v. 7.

Q. Is it not an erroneous and very wicked opinion to believe that Christ will save the ungodly?

A. No: For he that believeth on him that justifieth the ungodly, his faith is counted for righteousness; Rom. iv. 5.

Q. Will the chiefest of sinners be saved?

A. Yes: This is a faithful saying, and wor-

thy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief; 1. Tim. i. 15.

Q. Is it right to hold forth the salvation of sinners through faith in Christ Jesus to every one?

A. Yes. Go ye into all the world, and preach the gospel to every creature, Mark xvi. 15—which is good tidings of great joy, which shall be to all people; Luke ii. 10.

Q. But will not those who trust in themselves that they are more righteous than others, and fancy they are the only favorites of heaven, murmur at such a doctrine, and call the preachers of it, heretics, deceivers, devils, &c?

A. Yes. For if they have found fault with the Son of God, saying, This man receiveth sinners and eateth with them, Luke xv. 2;—and why eateth your Master with publicans and sinners, &c. Mat. ix. 11; no doubt they will continue to find fault with all those who preach the boundless grace and mercy of their Lord: For if they call the Master of the house Beelzebub, how much more they of his household; Mat. x. 25.

What can the man fear, who takes care in all his actions to please a Being that is omnipotent? A Being who is able to crush all his adversaries? A Being that can divert any such misfortunes to his advantage? The person who lives with this constant and habitual regard to the great superintendant of the world, is indeed sure that no real evil can come into his lot. Blessings may appear under the shape of pains, losses and disappointments; but let him have patience, and he will see them in their proper figures. Dangers may threaten him, but he may rest satisfied, that they will either not reach him, or that if they do, they will be the instruments of good to him. In short, he may look upon his crosses and accidents, sufferings and afflictions, as means which are made use of to bring him to happiness.

POPE SIXTUS V.

This artful and aspiring man, for some time previous to his elevation to the chair of St. Peter, affected not only great meekness and humility of mind, but likewise much weakness and decrepitude of body. As soon as he was elected Pope, he threw off all appearance of infirmity; walked with an erect attitude and, though 65 years of age, displayed almost the vigor of youth. Cardinal Farnese said to him your holiness seems quite a different sort of man from what you were a few hours ago." Yes," replied he, "I was then looking for the keys of paradise, which obliged me to stoop a little; but now I have found them, it is time to look upwards, as I have arrived at the summit of all human glory, and can climb no higher in this world."

An Irishman standing on the pier, at Newburgh, N. Y. was asked by a person present, where he was from last? "Och," said he, "I am from every place but this—and when the steam-boat comes along I shall be from this."

Telescope and Miscellany.

"Earnestly contend for the faith."

PROVIDENCE, SATURDAY, AUG. 30. 1828.

THE COVENANT OF GOD.

"My covenant will I not break, nor alter the thing that is gone out of my lips."

A covenant, in the most general acceptation of the word, is a solemn engagement, by which two or more parties bind themselves to the performance of certain terms, specified in the articles of agreement.

Histories of ancient and modern date, as well as the observations of the present, furnish us with the evidence that, almost every covenant where man was a contracting party, has been marked by failure. Even the memorable covenant which the Creator made with the children of Israel, in which they bound themselves by a solemn engagement to obey all his statutes and commands, was soon broken and disregarded by them, notwithstanding the distinguishing blessings and advantages connected with obedience to its requirements. Hence that once happy and favored people became a prey to the rapacity and vengeance of their enemies; have been "a proverb and bye-word" through all the earth, and have emphatically endured "great plagues and of long continuance."

The strongest covenants among men are broken and disannulled, in consequence of jarring and conflicting interests. The most solemn engagements between nations are disregarded, when honesty and good faith would not suit the convenience or accommodate the immediate interests of either: Hence has arisen the necessity of military and naval establishments, for the security of national and individual rights.

There is a covenant, however, mentioned in the passage which stands at the head of this article, which can never be broken, violated or changed. A covenant which is worthy of unlimited confidence, since it is based upon an immovable foundation; the *immutability* and *veracity* of JEHOVAH. It is different, widely different in its character, from all others, to which we have alluded: Unrivaled in its excellence, and unlimited in its blessings.

This is called the covenant of God—the covenant of *peace*—the covenant of *promise*—the *new* covenant—the *better* covenant—the covenant of *grace*. It is confirmed by the oath of him who cannot lie, and embraces the moral and spiritual interest of the whole world.

This everlasting covenant of God is the production of infinite intelligence, and therefore admits not the possibility of error or mistake. It originated in pure and unbounded benevolence; and hence it is infinitely removed from cruelty and revenge. The wisdom and benevolence which it displays, have their foundation in the principles of unerring and impartial justice—For "justice and judgment are the habitation of God's throne, while mer-

cy and truth go before his face." It must continue the same and in full force, until the extent of that which it embraces is realized by all the subjects of its benevolent and wise designs.

As this covenant is a covenant of *grace*, it must of necessity be *impartial* and *unconditional*: for where a being pledges himself by a promise of pure and unmerited favor, no conditions are admissible; as such conditions would invalidate the grace of the promise, by transferring the truth and faithfulness of that promise from the benefactor to the subject. The very language of the covenant shows it to be unconditional: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah: Not according to the covenant which I made with their fathers, in the day that I took them by the hand to lead them out of the land of Egypt, which covenant they broke.—But this is the covenant that I will make with them, after those days,—I will put my law into their hearts, and I will write it in their inward parts; and I will be their God and they shall be my people: And they shall not say every man to his neighbor and to his brother, know ye the Lord; for they shall all know me from the least unto the greatest; for I will be merciful to their unrighteousness and I will remember their sin no more." In this covenant God promises that "all the seed of Israel shall be justified and glory—shall all be taught of the Lord—shall all be righteous, and be saved in the Lord with an everlasting salvation." So far, therefore, as the posterity of the Patriarchs is concerned, the promises of this covenant are absolutely *unlimited* and *unconditional*.

To be continued.

FOR THE TELESCOPE AND MISCELLANY.

MORAL REFLECTIONS.

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.—Ecc. ii. 11.

No truth is better established, than that mankind are best deterred from the commission of crime, by the certainty of speedy punishment. Teach men, that as surely as they commit sin, just as surely will a due recompence await them, and that that recompence will be awarded instantaneously—that they cannot escape it, and the greatest possible restraint is laid upon the commission of crime. Men will not indulge in real—much less fancied pleasures, however gratifying they may appear in the prospective, if they know—especially by experience, that pain and misery will inevitably be the immediate result. But put off this punishment to some far distant time, no matter how certain its infliction may finally be, and a door is at once opened for hope, and he will entertain an idea that it may possibly be escaped. This sentiment is fully recognised by the preacher, in the words of our text—"Because sentence against an evil work is not executed speedily, therefore

the heart of the sons of men is fully set in them to do evil."

If this sentiment be applied to the reigning religious opinions among Christians at the present day, we shall readily see how mistaken men are in what they deem the results of such opinions, and how totally inapplicable are such doctrines to produce the desired effect in all systems of religion or morality—viz. to deter men from the commission of crime, and to render them better members of society. In the first place they destroy all immediate restraint, by virtually saying to the sinner that the way of virtue in this life, is a hard and dangerous way, strewed with thorns and beset at every step with dangers and difficulties, to overcome which, requires a great degree of fortitude, perseverance and self-denial. In a word, they say to the sinner, the man who strives hardest to live virtuously, is surely the subject of more pain and wretchedness, than he who runs headlong into all manner of crime. It is true, they tell us that if we indulge in sin, we should finally reap the bitter consequences of our misdoings; but they paint the present enjoyment in such pleasing variety, and remove the consequences to such an immense distance, that the first dazzles the fancy by its seeming attractions, while the other appears in prospect of too indefinite a character to be realized, and, consequently, too uncertain in its effects to be dreaded.—The consequence is, that men choose rather to enjoy the present, and leave the future to the management of other times. 'Tis, therefore, only by experience, that men can ever learn that sin is productive of misery—immediate misery; and that the path of virtue is pleasant, and her ways, the ways peace, contentment and felicity.

But this is by no means the worst feature in these doctrines; beside the distance at which the consequence is removed from the act, they open a wider door for the sinner to hope, by saying, that he may by the performance of certain acts escape this punishment altogether. The man, however guilty he may be, by repenting of his evil doings, is released from all accountability for his former sinfulness, and introduced at once to the enjoyment of happiness. This is next to taking off all restraint upon the commission of crime; for even if it were impossible for one sinner in ten thousand to comply with this condition, the uncertainty upon whom this chance of escape may fall, gives immediate hope to every individual, and each has an equal right to believe that he may at some future day perform this condition as another; and consequently he indulges for the present in what he is taught, are pleasures, and continually procrastinates the time of his reformation, till the period has elapsed in which it must be effected; or until he loses the will and the power to reform.

The tendency of such doctrines cannot be mistaken; they are more demoralizing than any system of pagan philosophy that ever existed, and give at once the reins to every evil

passion and propensity of the human heart.—No man can be deterred from what he conceives to be his pleasure or the enjoyment of ease, unless the painted tapestry with which such allurements are clothed is torn aside, and vice is made to appear in its true colours. Mankind should be taught, "that the way of the transgressor is hard"—that "there is no peace to the sinner"—but that he is doomed to live in continual fear, and anxiety and uncertainty, which sap the springs of every enjoyment, and renders his being miserable and wretched. "Quick as the lightning's flash," says an elegant writer, "should punishment follow the commission of crime," to render it effectual. "Because if sentence against an evil work is not executed speedily, the heart of the sons of man (will be) fully set in them to do evil." W. S.

CONFERENCE.

The Quarterly Conference of Universalist Ministers, was holden at Cumberland Hill, on Wednesday the 20th inst. Six ministering brethren were present on the occasion, and a most agreeable interview was enjoyed. Three discourses were delivered to a large and attentive audience, by Brs. Adin Balou, David Pickering and Jacob Frieze.

The day was fine, and the profound attention of the audience evinced the deep and lively interest which they took in the public religious services of the occasion.

From what we have witnessed of the effect of these Conferences, we have reason to believe that they will promote the prosperity of Zion, and be a means of spreading the knowledge of divine grace in places where the constant administration of the word of life is not enjoyed.

Harmony and brotherly love constitute the bond by which we are and ought to be bound together. This bond of union appears to be strengthening, and we hope that no effort will be omitted to extend its salutary influence, till we are all of one heart, and every minor difference shall be forgotten in the great and interesting truths in which we are equally concerned.

The Brethren who took a part in the public services, in addition to those whose names are mentioned above, were Brs. Robert L. Killam, Stephen Cutler and Barten Ballou.

The Conference stands adjourned, to meet by divine permission, at Cumberland Plains, near Diamond Hill, on Wednesday, the 15th day of October next.

THE TOILET, OR LADIES' CABINET OF LITERATURE.—This paper, which was formerly published at this office by Josiah Snow, is now published by Wm. A. Brown, and has been enlarged to eight pages 4to, with only the trifling addition of fifty cents in the price, making it now two dollars per annum. It will be seen by an advertisement on the next page, that the publisher intends rendering it still more interesting by offering premiums for the best written pieces in prose and verse.

NOTICE.

The MIDDLE ASSOCIATION of UNIVERSALISTS, will meet at the house of Woolly Conrad, Esq in Jackson township, Franklin county, (8 miles from Columbus) on the 12th of September next, and continue three days. Public worship will commence on the 13th at 11 o'clock, A. M.

Ohio State Gazette.

PERSECUTION

The Chevalier Ramsay relates that Fenelon recommended to Prince Charles, the son of James the II, never to use compulsion in matters of religion. "No human power," said he, "can force the impenetrable retrenchments of the freedom of the mind. Compulsion never persuades; it only makes hypocrites. When Kings interfere in matters of religion, they don't protect it, they enslave it. Give civil liberty to all, not by approving all religion as indifferent, but by permitting in patience what God permits, and by endeavouring to bring persons to what is right by mildness and persuasion."

Assassination in Spain. "Assassinations in that country, you know, are frequent. I was assured by officers of high rank at Barcelona, that in the province of Catalonia alone, which is considered as one of the best provinces in Spain, there had been within three years more than fifteen hundred assassinations, of which the law took no notice."

Extract of a Letter.

MARRIAGES.

In this town, on Sunday evening last, by Rev. Mr. Pickering, Mr. Edward Bosten, to Miss Pamela Church, both of Troy, Mass.

On Monday morning, by the same, Mr. Henry Fenner, to Miss Almy G. Potter, both of this town. At Valley-Falls, Mr. Benjamin A. Patt, to Miss Ann Robins.

In Johnson, Mr. Edward O. Lawrence, to Miss Betsey B. Reynolds.

In North-Kingston, by Rev. William Northup, Mr. Jabez C. Gardset, to Miss Eliza Bicknell.

In N. York, Mr. John H. Newell, to Miss Harriet G. Peckham.

DEATHS.

In this town, Susan A. daughter of Mr. Francis Anderson, aged 5 years.

On Friday week, John L. son of Lewis Titus.

Same day, Thomas, son of Thomas Fenner.

In Pawtucket, Harriet E. daughter of Maj. Edward Mason.

In Warwick, Mr. Benjamin Gerton, aged 53.

In Cumberland, Mr. Thomas Sweet, aged 37.

In Jamestown, Mr. Thomas Carr, aged 50.

On Prudence Island, Josiah Weeden, son of Daniel J. Weeden.

In North Kingston, Mrs. Ruth Reynolds, wife of Mr. George W. Reynolds, aged 29.

Poetry.

THE STAR OF BETHLEHEM.

BY HENRY KIRKE WHITE.

Once on the raging sea I rode—
The storm was loud, the night was dark;
The ocean yawned; and rudely blowed
The wind that toss'd my found'ring bark.

Deep horror, then my vitals froze;
Death struck, I ceas'd the tide to stem;
When, suddenly, a star arose,
It was the Star of Bethlehem!

It was my guide, my light, my all
It bade my dark forebodings cease,
And through the storm's and danger's thrall,
It led me to the Port of Peace.

Now, safely moor'd, my perils o'er,
I'll sing, first in night's diadem,
Forever and forever sing,
The Star—the Star of Bethlehem!

A SUBLIME IDEA.

WRITTEN BY ONE WHO WAS SUPPOSED TO BE AN IDIOT.

Could we with ink the ocean fill,
Were the whole earth of parchment made,
Were every single stick a quill,
And every man a scribe by trade;
To write the Love of God above,
Would drain the ocean dry—
Nor would the scroll contain the whole.
Though stretch'd from sky to sky.

PRIZE ESSAYS.

The Publisher of the *Toilet, or Ladies' Cabinet of Literature*, offers the following prizes for the best Original Tale, **TWENTY DOLLARS.**

For the second best, a set of **ADDISON'S SPECTATOR**, elegantly bound and gilt.
For the best, Poem, a set of **SHAKESPEARE'S** dramatical works, elegantly bound and gilt.
For the second best, a set of **BYRON'S** poetical works, elegantly bound and gilt.

All communications intended for the prizes, must be directed to the Publisher, and sent previous to the 20th of November next, each containing an envelope, (with the name and residence of the writer) which will not be opened unless found in a prize essay.

W. A. BROWN.

Providence, Aug 30.

LOST

On Sunday the 17th inst. on North Main-St. a Lady's **GOLD BREAST-PIN**—the finder will be satisfactorily rewarded for his trouble, by leaving the same at this office. August 30.

Mr. Pickering's 4th of July Address, may be had of Samuel W. Wheeler, 110 1-2, Westminister Street, price 12 1-2 cents.

JUST RECEIVED,

And for sale by Samuel W. Wheeler, 110 1-2 Westminister-St. and at this office, a pamphlet entitled "*A Review of Tract No. 131, Published by the American Tract Society, entitled 'DURATION OF FUTURE PUNISHMENT.'*" By Rev. Timothy Dwight, D. D.—By An Universalist. 24 pages 12mo, price 12 1-2 cts

PROPOSALS

FOR ENLARGING THE CHRISTIAN TELESCOPE AND UNIVERSALIST MISCELLANY

The Publisher of the *Christian Telescope*, in order to increase its circulation and render it more useful in the cause of truth, and the spread of pure and undefiled religion; proposes, by and with the consent of his present patrons, to enlarge his paper to a *super royal sheet* at the commencement of the fifth volume; the first No. of which will be issued on the first Saturday in November, next. By this means he hopes to give more general satisfaction to those who now exert themselves to pay for *two* papers, instead of *one*;—as his will contain a general summary of passing events, the news of the week, Legislative and Congressional proceedings, and will be open for the admission of mercantile and other advertisements; and in short, will contain all that generally constitutes a newspaper, and a religious paper united.

This alteration will *not* take place, unless by the general consent of his present patrons; who, as well as others, disposed to become subscribers, are requested to signify their wishes to him, or his Agents, previous to November, next, that he may be guided by the same.

CONDITIONS.

The *Christian Telescope* will be printed on a *super royal sheet* of good paper, in folio form, with new and handsome type, on some suitable day in the latter part of each week, and sent to subscribers at its present price—\$3. per year, or \$2. if paid within six months from the time of subscribing. About one half of the paper will be devoted to News and Advertisements, and the other to its present purpose—the spread of truth, and the cause of liberal Christianity.

JOHN S. GREENE

TO THE PUBLIC.

The subscriber is authorised to receive subscriptions and payments for the six following valuable literary works—to wit:

THE CASKET, OR FLOWERS OF LITERATURE, WIT AND SENTIMENT.

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Each No. contains 48 closely printed large octavo pages, and is embellished with a splendid copper-plate engraving, and four wood cuts, representing scenes, or referring to incidents familiar to most readers, accompanied by well written descriptions of events and exhibitions connected with the picture. The patronage already extended to the *Casket* is unprecedented in the annals of monthly literature. Price \$2 50 in advance; or \$3 50 if not paid within six months. Back Nos. can be furnished.

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To all who are not unwilling to seek occasional instruction or amusement in the pleasing department

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Published every other Saturday, in Philadelphia, by Edmund Morris, at \$1 50 in advance.

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AND LADIES' LITERARY GAZETTE.

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All that can serve to instruct and to amuse, all that is calculated either to enlighten the understanding, or to improve the heart, is eagerly and assiduously sought after, to adorn the pages of this publication. Dispassionate criticism, moral fiction and meritorious verse, are ever welcome to its columns. The arts and sciences are not forgotten, nor the brilliant witicism, or pleasant *bon mot* lost in a world of pedantry and metaphysics. In short, the most devoted and fastidious attention is paid both to the matter and manner of the work, with a laudable ambition to render it interesting among readers of taste and refinement. An edition of 7000 are published weekly. Back numbers of the present volume can be furnished.

THE CRYSTAL,

AND LADIES' MAGAZINE.

Published monthly in Pittsburgh, Penn. by H. M. Andrews, at \$1 50 per annum in advance.

Each No. contains 32 octavo pages, and is embellished with a beautiful copper-plate engraving. It comprises brief Moral Tales, Female Biography, Essays, prose and verse, and a spirited miscellany of humour and sentiment, the chief of which is from the pens of gifted females of America and the age. There has but three Nos. appeared which can be furnished.

JUST RECEIVED,

A few sets of the "*Casket*," from the commencement of the present Volume and are ready for delivery to new subscribers.

JOSIAH SNOW, Agent, No. 7, N. Main-St. Providence, R. I.

THE GOSPEL PREACHER. will be published on the first Wednesday of each month, handsomely printed on fine paper, and neatly stitched in coloured covers, and will be sent to subscribers at \$1 per year in advance; and whenever 1000 subscribers are obtained, the Publisher pledges himself to reduce the price to 75 cents.

BOOK AND JOB PRINTING,
EXECUTED AT THIS OFFICE,